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## The Black Perspective February 1996

University of Dayton. Black Action Through Unity

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# THE BLACK PERSPECTIVE

THE UNIVERSITY OF DAYTON

AFRICAN-AMERICAN STUDENT SERVICES

VOL. 17 NO. 5 FEBRUARY 1996

## DISTINGUISHED SPEAKER SERIES PRESENTS

### WILLIAM JULIUS WILSON

by Jeborrah Perkins

This semester the University of Dayton will add to its renowned list of Distinguished Speakers, Author, Sociologist, and Public Policy Analyst, William Julius Wilson, PhD, to address the timely issues of poverty and public policy.

William Julius Wilson is the Lucy Flower University Professor of Sociology and Public Policy, and Director of the Center for the Study of Urban equality at the University of Chicago. Wilson was born December 20, 1935, into humble roots of a Pennsylvania coal miner father, who died 12 years later, and a mother who was briefly forced to go on welfare to support her six children. Dr. Wilson went on to receive his BA from Wilberforce University in 1958, his MA from Bowling Green State University in 1961, and his PhD in 1966 at Washington State University.

His writings include, *Power, Racism, and Privilege: Race Relations in Theoretical and Sociohistorical Perspectives*, *The Truly Disadvantaged: The Inner City, The Underclass, and Public Policy*. He is also editor and co-editor of *The Ghetto Underclass: Social Science Perspectives*; and *Poverty, Inequality and the Future of Social policy: Western States in the New World Order*, respectively.

Wilson's accomplishments are numerous. They include Who's Who Among African-Americans, 1989-90 Chair of the French-American Foundation's American Studies at L'Ecole des Hautes etudes en Sciences Sociales in Paris; Washington Monthly's Annual Book Award, 1988;

*Continued on page 5*



Black History Month Co-Chairs Donita Harger, Tiffiney Wyatt, and D'Juan Briggs enjoy the African-American liturgy on February 5, 1996.

## "UD CELEBRATES BLACK HISTORY MONTH"

by Donita Harger

The month of February is a time for all Americans to recognize the immense contributions of African-Americans. It is especially a time for all African-Americans to relish in the richness of our culture. From February 1, through February 29, the University of Dayton will recognize its shades of black culture. African-American Student Services has provided opportunities for all of us to participate in Black History Month.

During February, Kennedy Union will recognize the African-American influence in foods served through the world. Each Thursday evening KU will offer a different ethnic meal. Food from Africa, South Creole, Brazil and the Deep South will be featured. While you enjoy your meal, music will be provided by UD's phattest DJ's.

Black Action Thru Unity is sponsoring a week jam packed with activities. Join us as we discuss relationships, challenge our knowledge about history,

or help serve the surrounding community.

Renowned Sociologist William Julius Wilson will present his views concerning public policy and social problems within the inner city. Wilson, the author of *The Truly Disadvantaged*, *The Inner City*, *The Underclass* and *Public Policy*, will speak Tuesday, February 13, at 8pm.

Join us for village gatherings each Wednesday evening. Wednesdays will be dedicated to discussions pertaining to recent best-selling books written by African-American authors. We will discuss *Waiting to Exhale*, *Makes Me Wanna Holler*, and the story of a young white boy who discovered he was black — *Life on the Color Line*.

Black History Month is our time to celebrate, appreciate, and acknowledge our culture. February is our chance to rebuild our community. Take the chance, take the challenge, take the first step, attend an event.



# "WHY BLACK HISTORY MONTH?"

by Glen Forest

Black History Month was created to highlight the contributions of black people. It is a time when Martin Luther King, Jr.'s "I Have a Dream" speech is broadcast and the media bombards us with special shows discussing the achievements of other great Black Americans. In schools and libraries, lessons are taught about the great kings and queens of Africa. All across the country, you can find exhibits and displays celebrating African customs, dress, and food.

But to me, this is the token month of the year (Remember even earlier, it was only a week long celebration.) that an institution of slavery and racism has produced in order to pacify us.

Can we really celebrate all the accomplishments of our race, since the beginning of time, in one month? Of course not. And why should Black History be a separate entity from history

in general? When we learn of Greek and Roman intellectuals in school, why aren't the ancient African beliefs and virtues taught, too? Can Black History be separated from American History? I don't think so. Let someone try to explain the Civil War and the radical legislative measures of the 1960's without bringing in the issue of black people; the analysis would fail miserably. Black History is a substantial part of American and World History. It should be emphasized year round with other historical studies. Think about it; is Black History only important for February (the shortest month at that)?

But this is the American system. The achievements and contributions of non-whites are not seen as part of the foundation of this country. This is the cause and perpetuator of racism. America's Black History Month trivializes the numerous merits of

blacks for which it feigns commemoration. If it is really important for America to appreciate Black History, why is only one month devoted to it?

Therefore, it is up to us to take the initiative and learn about our past. It is up to us to teach our children throughout the year about their rich heritage. Integration and the abolition of Jim Crow laws are only 40 years in the making, as opposed to the social injustice that permeated this continent for centuries. Don't think that February is the only time you have permission to celebrate your heritage. Martin Luther King, Jr., Malcolm X, the Black Panthers, and Rosa Parks fought for equal recognition and treatment in American Society; don't settle for a 28-day period that separates us from the country in which we live and have contributed to greatly. Make Black History a part of your life everyday.

## BLACK PERSPECTIVE

The *Black Perspective* is a University of Dayton student-run and operated publication. This paper aims to be the eyes, ears, and voice of the UD African-American community. The general editors urge the student body to use this paper to publicize their upcoming events and to express their thought on issues/events (national, state, local etc.) that affect the African-American community. This paper reflects the intelligence and determination that exist within the African-American community on this campus. The paper solicits student writings in all forms: editorials, feature articles, commentaries, poetry, or any other forms that address relevant issues. The editors do reserve the right to edit material and to choose material that will be published; however, only material that is presented in a derogatory manner will be rejected. The paper accepts writings from all UD students.

Submissions may be sent to  
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## "BLACK MEN, WHITE WOMEN: A SISTER RELINQUISHES HER ANGER"

Submitted by Joseph Salley

As a child, I remember sitting in my bedroom in the dark with a hair clip on my nose, trying to reduce the size of my wide nostrils. Later, when the teenage parties I attended grew hot and my hair turned "nappy," I would dash into the bathroom and attempt to repair the damage with a frail comb not up to the task, so the boys wouldn't see how ugly I was. While I was growing up I recall watching my grandmother make pancakes and seeing Aunt Jemima's face on the box. Aunt Jemima has a new, modern hairdo now, but she is still on the pancake box, a sturdy, sensible woman, not unpleasant to look at, but clearly one who is meant for servitude and not adoration. And what I knew then, I know now: when some people look at me, or any black woman, they see Aunt Jemima: a mammy, built to serve, not to adore. *A few of those people are my men.*

I can't change anyone's perception of me; I can only love myself better, hold all the facets of me in high esteem. The thing I like about Sister Jemima is this: she's a survivor.

I don't want my child or me held in hostage by our own rage. I want us to endure through the decades, smiling and knowing that no one can reject us

unless we give them permission to do so. So, what I finally said to Maia was this: "Don't get angry about it, honey. That's the worse thing you can do. People have the right to be with whomever they choose. Those choices don't have anything to do with you personally, unless you think they do."

In the land where Marilyn Monroe's beauty still reigns supreme, few black women emerge unscathed...and few black men. Some brothers may need to ask themselves why they are with white women, particularly those who use them as emotional props to soothe wounded psyches and maybe even those who are truly in love; it isn't my responsibility to conduct the interrogation. If like me, my brothers need to embark upon the path that leads to the resurrection of their damaged souls, then I urge them to read the books, attend the seminars, or choose the therapist and begin their journey.

I forgive black men for hurting me: I forgive black men for hurting me: I forgive me for letting them.

I am moving toward peace.

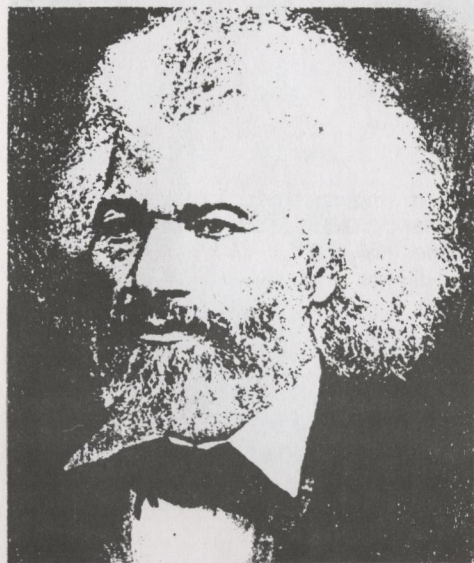
(Taken from *Wild Women Don't Wear No Blues* by Bebe Moore Campbell)



# Black History Month Honors

by Dr. Julius A. Amin

## FREDERICK DOUGLASS: a Crusader for Human rights



Frederick Douglass

As a tribute to Frederick Douglass, Carter Woodson, the "father of Black History," in part, selected the second week in the month of February for the celebration of the Negro History Week in order for it to coincide with Douglass' acceptable birth date. Began in 1926, the Week was later expanded in 1976 into the Black History Month. In our attempt to celebrate the triumphs and contributions of black people, we have often failed to adequately inform our youth of the towering contributions of Frederick Douglass towards the improvement of the human condition. More than most of his contemporaries, Douglass bore the burden of challenging America to be truthful to the democratic spirit. His struggles, achievements and legacy had broad implications for the United States and the global community at large.

Born into slavery in February 1818, Douglass devoted his life to human causes: freedom, equality and dignity. His struggles against the trip hammer of racism, sexism and oppression led to an examination of the American conscience. Repeatedly he warned that the institution of slavery made a mockery of America's political, economic and social institutions. Repeatedly he chastised America for its racial practices. Douglass escaped to freedom in

1838 and remained a fugitive until 1846 when his freedom was purchased.

As a freedman, Douglass became the hardest working man against slavery. He knew personally what the slaves endured. His story was painful and moved audiences on both sides of the Atlantic. He was an eye witness to the "soul-killing effects of slavery," the wanton disregard for the family institution, the misuse of religion to justify the killing fields of slavery, and the rigorous enforcement of the code that made the education of slaves illegal. These experiences left him bitter and scarred. It was during those early years that Douglass began to raise fundamental questions about the human condition. A self-educated man, Douglass concluded that education was the "pathway from slavery to freedom," and from it he learned a "bold denunciation of slavery, and a powerful vindication of human rights." According to him freedom and slavery were locked in a deadly embrace, and freedom would triumph. Douglass developed the foundations of his sophisticated world view at this time. He established a relationship between freedom and education, understood the difference between the christianity of the slave holders and the "Christianity of Christ." With time his thoughts were adjusted and altered to meet the crisis of his time, but the very essence of his life's objectives were established during the first twenty years of his life.

An ambassador of human causes, Douglass embarked on a crusade to eradicate slavery and racism from American society. In speech after speech he debunked the pro-slave arguments, and called on Americans to join his cause in order to put their nation on a moral high ground. For Douglass the abolition of slavery and an end of racism were both sides of the same coin. Part of his work soon paid off. The ratification of the thirteenth, fourteenth, and fifteenth amendments of the constitution marked some of his finest moments. Simultaneously, Douglass called for the equality of

women. The themes of slavery and women's equality were dominant on the pages of his paper, the *North Star*, and later, the *Frederick Douglass Paper*. He denounced what he labeled the "plundering of the Indian;" when it was fashionable to see the Native American as a "vanishing race."

As a race leader, Douglass' work transcended the abolition of slavery. He rejected Lincoln's colonization plan, dismissed the idea of the emigration of blacks to another part of the world, condemned the Compromise of 1877, opposed the Exoduster migration, denounced Jim Crow practices and indicted society for the silence over the frequent lynchings in the south. He ridiculed the proponents of the ideology of white superiority, engaged them in debates and won. He reminded them that there was one race, the human race; one family, "the human family." "Race," Douglass wrote, "in the popular sense, is narrow; humanity is broad. The one is special, the other is universal. The one is transient, the other permanent." He articulated that the race problem was in truth the real "American dilemma" and wondered "whether American justice... liberty... civilization... law and christianity... can be made to include and protect alike and forever all American citizens..., whether this great nation shall conquer its prejudice, rise to dignity of its professions, and proceed in the sublime course of truth and dignity..."

A social reformer and an educator, Douglass was always the public servant. He had crossed the Rubicon and hoped the same for his fellow Americans. His vision for America was the creation of a society in which there was freedom, equality, dignity and everyone working for the common good. Education was fundamental to the attainment of such a society. It was, therefore, a rite of passage to freedom. In Douglass' philosophy, education and social reform were intertwined. "Education," he stated in

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# AFRICAN-AMERICAN SHOWCASE

by Natanya Pritchett

*Welcome to the African American Showcase. This month eight prominent African Americans who are members of a fraternity or sorority will be featured in the Black Perspective.*

## I AM PROUD OF WHO I AM



### **Garrett Morgan - Alpha Phi Alpha, Inventor, 1877-1963**

In 1901, Garrett Morgan sold his first invention, a belt fastener for sewing machines. By 1909 Morgan owned and operated his own tailoring shop. Morgan is responsible for developing the first hair straightener, the first gas mask, the traffic signal, and the *Cleveland Call Newspaper* (now the *Call and Post*). Many would not believe that a man responsible for all of these inventions did not receive any formal education (a result of growing up during the reconstruction period of the civil war).

### **Mae Jemison - Alpha Kappa Alpha, Astronaut, Physician, Government Official, 1956-**

Mae Jemison, this country's first African American Astronaut, became interested in space travel at an early age. While working as a general practitioner in Los Angeles, Jemison decided to apply for the National Aeronautics and Space Administration (NASA). As a result of the Challenger accident in 1986 Jemison was unable to enter space exploration until 1992. The space program has given her the opportunity to blend her skills in chemical engineering, medicine, and health care to become involved in one of the nation's leading experimental projects. As a science mission specialist, Jemison has been given the opportunity to experiment with metals, new compounds, and the effects of gravity on the human body.

### **Carter G. Woodson - Omega Psi Phi, Historian, 1875-1950**

Carter G. Woodson "The Father of Black History," earned his title when he started Negro History week in 1926. During his lifetime Woodson helped to organize The Association for the Study of Negro Life and History (1915), and established The Journal of Negro History in 1916. Realizing there was a lack of information featuring African Americans in textbooks, this historian organized Associated Publishers to produce textbooks featuring African Americans. Woodson, also created the foundations of scientific study of African Americans.



### **Barbara Jordan - Delta Sigma Theta, Politician, 1936-1996**

In 1966 Barbara Jordan became the first African American woman to win a seat on the Texas Senate. Jordan was also the first African American Congress woman elected from the Deep South. During her three terms in Congress Jordan consistently worked to raise the "standard of living" of impoverished Americans. She sought to provide more funding for elementary and secondary schools, and pushed for the extension of the National School Lunch Program.

### **Johnnie Cochran - Kappa Alpha Psi, Attorney, 1937-**

The unflappable, hard to rattle, and hard to dislike character of Johnnie Cochran came to light during the O.J. Simpson trial. Cochran is not just another rich city lawyer. He is best known for suing city hall on behalf of "fameless" people who have been harassed by the infamous Los Angeles Police Department (LAPD). After leaving his number three slot as an Assistant District Attorney for Los Angeles, Cochran opened the Law Offices of Johnnie L. Cochran Jr., with 11 staff attorneys. In an effort to give back to the community Cochran developed a low income housing complex in South Central, and formed a scholarship fund for students at UCLA.

### **Hattie McDaniel - Sigma Gamma Rho, Singer and Actress, 1895-1952**

"Hi Hat Hattie" made her movie debut in 1932 in "The Golden West." McDaniel began her singing and acting career in Vaudeville and worked her way into movies and radio. In her lifetime she appeared in more than 300 movies. McDaniel's star status was built on the image of "Mammy," however; "Hi Hat Hattie" was able to transform the image into a witty, sly, and perceptive observer of those she worked for. In 1939, McDaniel was the first African American to receive an Academy Award, for her role of the "Mammy" in "Gone With the Wind."

### **Ossie Davis - Phi Beta Sigma, Actor, 1917**

Since landing his first role in the play *Jeb*, Ossie Davis has appeared in the movie "No Way Out," and several Broadway plays including "Now Time for Sergeants." Davis also wrote *Purlie Victories*, which starred he and his wife Ruby Dee. The husband and wife team of Davis and Dee founded the Institute of New Cinema Artists and The Recording Industry Training Program, both of which were developed to help youths become involved in the entertainment industry.

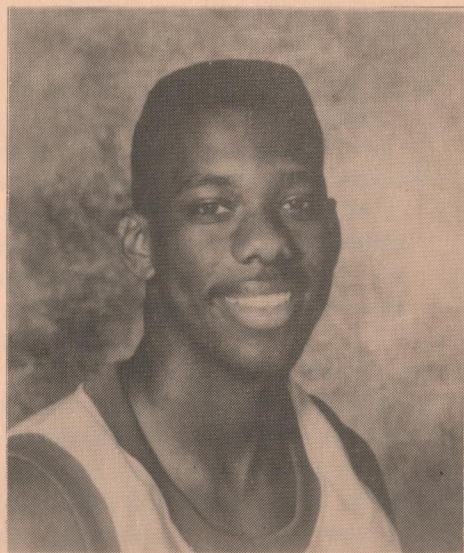
### **Zora Neale Hurston - Zeta Phi Beta, Folklorist, Writer, 1891-1960**

In her lifetime Zora Neale Hurston was an anthropologist, dramatist, essayist, folklorist, novelist, short story writer, and autobiographer. This woman of many talents was the first African American to collect and publish Afro-American and Afro-Caribbean Folklore. Hurston's interest in Black Folklore throughout out the African Diaspora has shaped her career as an essayist and creative writer. This interest became evident in her first novel *Jonah's Gourd Vine*, which was published in 1934. Hurston went on to publish several more books and novel including *Their Eyes Are Watching God*, and a collection of folklore titled *Tell My Horse and Mules and Men*.





## *In honor of an outstanding man, The Black Perspective dedicates Psalm 89 to the memory of Chris Daniels.*



- >1 I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations.
- >2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.
- >3 I have made a covenant with my chosen, I have sworn unto [Chris] my servant,
- >4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.
- >5 And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints.
- >6 For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?
- >7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.
- >8 O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?
- >9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.
- >10 Thou hast broken Ra'-hab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.
- >11 The heavens are thine, the earth also thine: as for the world and the fullness thereof, thou hast founded them.
- >12 The north and the south thou hast created them: Ta'-bor and Hermon shall rejoice in thy name.
- >13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.
- >14 Justice and judgement are the habitation of thy throne: mercy and truth shall go before thy face.
- >15 Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.
- >16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.
- >17 For thou art the glory of their strength: and in thy favour our horn shall be exalted.
- >18 For the Lord is our defence; and the Holy One of Israel is our king.
- >19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.
- >20 I have found [Chris] my servant; with my holy oil have I annointed him:
- >21 With whom my hand shall be established: mine arm also shall strengthen him.
- >22 The enemy shall not exact upon him; nor the son of wickedness afflict him.
- >23 And I will beat down his foes before his face, and plague them that hate him.
- >24 But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.
- >25 I will set his hand also in the sea, and his right hand in the rivers.
- >26 He shall cry unto me, Thou art my father, my God, and the rock of my salvation.
- >27 Also I will make him my firstborn, higher than the kings of the earth.
- >28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.
- >29 His seed also will I make to endure for ever, and his throne as the days of heaven.
- >30 If his children forsake my law, and will not walk in my judgements;
- >31 If they break my statutes, and keep not my commandments;
- >32 Then will I visit their transgression with the rod, and their iniquity with stripes.
- >33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.
- >34 My covenant will I not break, nor alter the thing that is gone out of my lips.
- >35 Once have I sworn by my holiness that I will not lie unto [Chris].
- >36 His seed shall endure for ever, and his throne as the sun before me.
- >37 It shall be established for ever as the moon, and as a faithful witness in heaven.
- Selah. <omit v38-45>
- >46 How long, Lord? wilt thou hide thyself forever? shall thy wrath burn like fire?
- >47 Remember how short my time is: wherefore hast thou made all men in vain?
- >48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.
- >49 Lord, where are thy former lovingkindnesses, which thou swarest unto [Chris] in thy truth?
- >50 Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people;
- >51 Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed.
- >52 Blessed be the Lord for evermore. A-men', and A-men'.







# THE STRUGGLES OF AFRICAN-AMERICANS

by Ebony L. Odoms

Imagine being unable to eat or sleep in most restaurants or hotels; being unable to sit where you wanted in a movie theater; having to sit in the back when you boarded a bus, even an empty one; being forced to attend an inferior school and even being forbidden to drink from certain water fountains.

These were facts of everyday life for all black people in the Southern part of the United States as recently as 1960. They were citizens of a country founded on the principles that all men are created equal. Yet, they were treated unequally and declared unequal by the law.

Historians trace the modern civil rights movement from May 17, 1954, when the Supreme Court outlawed segregation in public schools, to April 4, 1968, when Dr. Martin Luther King Jr. was assassinated in Memphis. But the death of the movement's most famous leader did not mark the end of the struggle for racial equality, the story - and the struggle - began much earlier.

The first settlers came to the New World seeking economic and religious freedom. In their search for power, however, they forced Native Americans from their land. Then in the early 1600's, the first Africans were brought to America and forced into a cruel system of slavery which was to flourish for 250 years.

As slavery grew, so did deep-seated feelings of racial superiority. Whites tried to justify owning their fellow men and women by claiming that blacks were less human, unfit for civilization.

Legalized brutality kept slaves in their place. Slaves who revolted or tried to escape were beaten or hanged. It was against the law in many states to teach a slave to read or write. Anyone caught helping a runaway slave could be sent to prison.

Yet many people risked death in their search for freedom. A freed black man named Daniel Payne established a school for slaves in South Carolina. Teenage slave Ann Wood turned back an armed white posse with her shotgun and led a group of escaped slaves to

freedom in Maryland. Former slave Harriet Tubman secretly guided 300 slaves out of the South on the "Underground Railroad".

Just as slaves had revolted against being someone else's property, the newly freed blacks revolted peacefully against the forces of racism. Ida B. Wells began a crusade against lynching at age 19 that inspired a national gathering of black leaders in 1893 to call for an anti-lynch law.

As blacks were organizing for reform, white supremacists were organizing to stop them. By the time the NAACP was 10 years old, two million whites belonged to the Ku Klux Klan. During 1920's, Klansmen held high positions in government throughout the country. In the South, Klan violence began to rise. Blacks moved North in record numbers, hoping to escape terrorism and to find better jobs. Although they faced poverty, unequal education, and discrimination in the North as well, racial restrictions were less harsh.

As long as inequalities and racial prejudice remain, the work of the civil rights movement will not be finished. But we know it can be accomplished, because the civil rights movement of the past has proved that ordinary people can change the world. The victories were won by a largely anonymous number of citizens, black and white, young and old, who dared to risk life and limb for freedom's cause. That is why as long as we have injustice, and people willing to make it their cause, the movement will continue on.

## WILLIAM JULIUS WILSON

*continued from page 1*

past President of the American Sociological Association; and Board of Directors for the Center for Advanced Study in the Behavioral Sciences from 1989-95.

Dr. Wilson will be speaking on "The Urban Poverty and Retreat from Public Policy," on Tuesday, February 13, at 8:00pm in the Kennedy Union Ballroom.



## THESE ARE MY PEOPLE

by Timothy Spraggins

These are my people:

Fixed smiles mask  
Oceans of pain  
In constant ebb and flow.  
Crooning voices rise  
From deep and long nights,  
Coloring the dark  
With throbbing blues.

These are my people.

Young spirits stand  
Idle on bust streets,  
Casting death's glances  
To all who pass  
But feeling more dead  
Than alive themselves.

These are my people.

Broken mothers weep  
Alone in the dark  
For empty lovers and lost sons.  
Dis-spirited fathers die early  
And pass sagging dreams-  
Or no dreams-  
To bitter sons  
Who do the same:

These are my people.



## I AM PROUD OF WHO I AM

by Natanya Pritchett

I am proud of my achievements  
-and those of my ancestors.  
I am proud to say I am African American  
I am proud of my skin color  
-what ever shade of ebony I may be.  
I will continue to be proud of my heritage  
I will continue to strive for excellence  
-so one day my children will say  
"I am proud of who I am!"





## A SALUTE TO AFRICAN AMERICAN "HISTORY MAKERS"

by Tyrone James Parnell

All through our history, the battle has been waged for equality, freedom and the struggle to rise from the depths of a status called slave. Now let's celebrate the passage of a path made with sacrificed lives, blood, sweat and tears. By those who were driven by their convictions and never succumb to their fears.

For they are the Risk Takers, the Black History Makers! Laboring in darkness with no light to bear the way fueled by hope in the face of dismay. Our brave African American trailblazers for these are they!

Undaunted by threats, taunts and insults of the like with the guidance of that "Unchanging Hand" they overcame their every plight. They had the virtue of patience, they found comfort and pain while driven by blind faith, they found dignity to their detractors disdain. Now just as the after succeeds the before, they blazed paths to the places that house our history as their legacy guards the door. A door we each must pass through with what they have accomplished at stake. For now our actions govern the direction Black history will take.

We thank you our African American pilgrims of pride you captured the pearls of glory in a time when our people had been denied. We commit you to perpetuate and elevate our Races' esteem, to conceive, believe, achieve and preserve that precious dream.

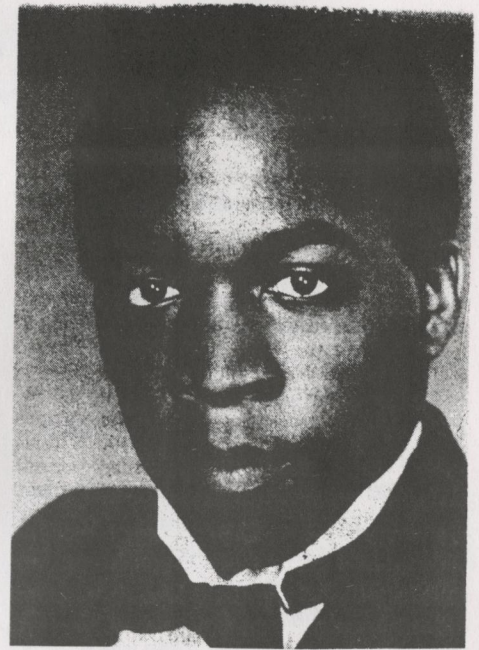
### DOUGLASS... *continued from page 3*

1894, "means emancipation. It means light and liberty. It means uplifting the soul of man into the glorious light of truth, the only light by which men can be free. To deny education to any people is one of the greatest crimes against human nature. It is to deny them the means of freedom and the rightful pursuit of happiness, and to defeat the very end of their being. They can neither honor themselves, nor their creator."

By 1895 when Douglass died, he had made a difference. The America he left behind still faced unprecedented racial and social problems, but his wisdom and work had made it a little better than how he met it. Imbedded in his philosophy was the belief in the human good which could be translated into universal freedom and happiness for all. He had challenged succeeding generations to continue with the job he

began. He had laid the foundation and the rest was up to the others. He bequeathed to humankind those ideals great nations strive to accomplish.

Standing on the eve of a new millennium we should pause, revisit Douglass' vision and ask ourselves the question: how can we help to make Douglass' ideals a reality for all America? Society is still scarred by the tyranny of racism, a vice that frequently places the glory of freedom on the razor edge of danger. There is an urgent need for everyone from every race to challenge him/her self to work towards a racist free society. Frantz Fanon once wrote that: "Each generation must out of relative obscurity discover its mission, fulfil it or betray it." Eradicating racism should be on society's "must accomplish list" before the beginning of the twenty-first century.



Pianist Howard Watkins, a graduate of UD, returned to perform in Sears Recital Hall on Friday February 2, 1996.

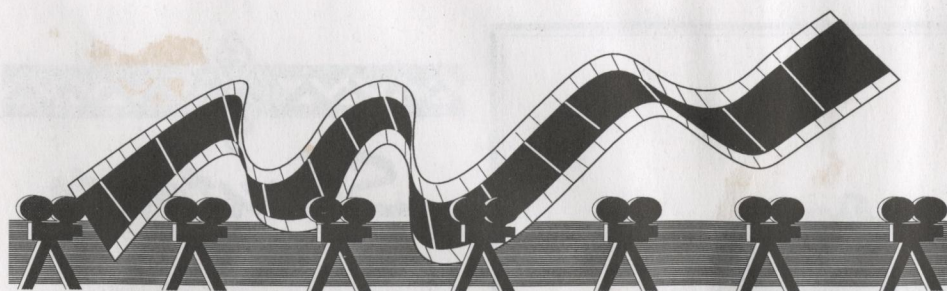
## BLACK ALUMS DISCUSS THEIR LATEST BOOKS

On February 8, UD grads, Margaret Peters and Tyrone Parnell were scheduled to present their most recent writings in our very own Kennedy Union Barrett Dining Room.

Margaret E Peters graduated from Roosevelt High School in 1954, and earned her B.S., M.A., and Supervisor's Certificate here at the University of Dayton. She is a renowned humanitarian who taught for the Dayton Public School System for thirty years before retiring to her present position as a member of the Executive Council of the Association for the Study of Afro-American Life and History. Peter's *Dayton's African American Heritage* is currently on display in the DSP office for your enjoyment.

Tyrone James Parnell graduated from Akron South High School and went on to earn a degree from the University of Dayton. *Standing in the Doorway of Life*, is the first in a series of works we can expect from this renowned author. A selection from this book can be seen in the Black Perspective (left) while the entire work is also on display in the DSP Lounge.





## DON'T BE A MENACE TO SOUTH CENTRAL, WHILE DRINKING JUICE IN THE HOOD

by LaShawn Pettus-Brown

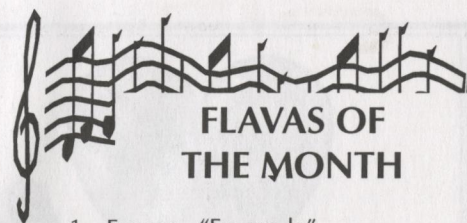
Once again, the Wayans are back with another movie. No, it's not Damon or Keenen. Once overshadowed by the success of their older brothers, Shawn and Marlon Wayans now have a movie of their own.

Tired of the melodramatic movies about African-Americans, Shawn and Marlon wanted to show just how stale those movies are becoming. The movies referred to are; "Menace to Society," "SouthCentral," "Juice," and "Boyz N The Hood." By taking the theme from each of these movies and adding a touch of that Wayans comedy, you get "Don't Be A Menace To SouthCentral, While Drinking Juice In The Hood."

In this parody, Shawn plays "Ashtrey," a teenager that moves in with his younger father. Yes, I said younger. That's some of the twisted

comedy that the Wayans offer. Ashtrey encounters the same problems of the other leading men; overcoming the odds of the streets. Marlon takes on the role of "Loc Dog," a nine millimeter carrying, forty ounce drinking, gangster that accepts the option of dying in the streets. Together, these two show the humor that lies underneath all of the melodrama. Even Keenan gets into flow, as the mailman. His main objective is to scream "MESSAGE" everytime one of the themes from the above list of movies is brought up.

Shawn and Marlon have carried on the Wayans reign of comedy. This movie is guaranteed to have you crakin' up. It's out at theaters now; and for those that can't fit \$6.50 into their budget, there is a "bootleg" copy going around campus.



## FLAVAS OF THE MONTH

- 1 Fugees - "Fu-gee-la"
- 2 Junior Mafia - "Get Money"
- 3 Mary J Blige - "Not Goin' Cry"
- 4 L.L. Cool J - "I shot ya (Rmx)"
- 5 Fab 5 - "Leflah Leflour Eshkoshka"
- 6 Total - "No One Else"
- 7 Kool G Rap w/Nas - "Fast Life"
- 8 2 Pac w/Dre - "California Luv"
- 9 Smoothe de Hustler - "Broken Language"
- 10 Faith - "Soon as I Get Home"
- 11 Das EFX w/Mobb Deep - "Microphone Masters"
- 12 Blahzay Blahzay - "Danger"
- 13 Fat Joe - "Envy"
- 14 Capleton w/Method Man - "Wings of the Morning"
- 15 Onyx - "All we got iz us"

Submitted by Sean Thompson in collaboration with WDCR's Blackberry Jam (Fri 8:00-10:00pm) Saturday Night Street Jams (Sat 6:00-8:00pm) and Flava Zone (Sun 6:00-8:00).

## FLYERS SCHEDULE

### Women's B-Ball Team Schedule February

|        |               |     |
|--------|---------------|-----|
| 13 Tue | Cincinnati    | 7pm |
| 15 Thu | Virginia Tech | 7pm |
| 21 Wed | Massachusetts | 7pm |
| 27 Tue | Xavier        | 7pm |

### Men's B-Ball Team Schedule February

|        |                 |        |
|--------|-----------------|--------|
| 17 Sat | St. Bonaventure | 7:30pm |
| 26 Mon | Duquesne        | 7:30pm |

### March

|       |               |     |
|-------|---------------|-----|
| 2 Sat | Virginia Tech | 2pm |
|-------|---------------|-----|

Don't miss your final opportunities to catch the Flyers in action!

## CURRENT EVENTS

Zeta Phi Beta and BATU will host Black History Makers of Today. Theme: "Look Where He's Brought Me From." Four panelist will discuss their experiences as African-Americans, and their challenges and triumphs in careers and society. To be held in KU 207 Feb. 22, 1996 at 7 p.m.

## THE BLACK PERSPECTIVE NEEDS YOU!

Submit Articles, Poems,  
Notices, or Whatever.

Themes for March:  
—Vices that affect the  
African-American Population  
—Women's History Month

Drop off or e-mail  
salleyjl@saber.udayton.edu

Deadline March 1, 1996





# Valentines

## Black Love

by Gwendolyn Brooks  
Submitted by Joy Stephens

Black love, provide the adequate electric  
for what is lapsed and lenient in us now,

Rouse us from blur. Call us.

Call adequately the postponed corner brother.  
And call our man in the pin-stripe suiting and restore him to  
his abler logic; to his people.

Call to the shattered sister and repair her  
in her difficult hour, narrow her fever.

Call to the Elders -  
our customary grace and further sun  
loved in the Long-ago, loathed in the Lately;  
a luxury of languish and of rust.

Appraise, assess our Workers in the Wild, lest they descend  
to malformation and to undertow.

Black love, define and escort our young, be means and redemption, discipline.

Nourish our children - proud, strong  
little men upright-easy:

quick  
flexed

little stern-warm history women...

I see them in Ghana, Kenya, in the city of Dar-es-Salaam, in Kalamazoo, Mound Bayou,  
in Chicago.

Lovely loving children  
with long soft eyes.

Black love, prepare us all for interruptions;  
assaults, unwanted pauses; furnish for leavings and for losses.

Just come out Blackly glowing!

On the ledges - in the lattices - against the failing light of  
candles that stutter,  
and in the chop and challenge of our apprehension -  
be  
the Always wonderful of this world.



## Shoutouts

"We must first of all really love ourselves -  
what we have done and what we have been. I  
don't mean pretend to love it, cause pretend love  
is crappy; it will get you absolutely nowhere. But  
the things that we do love, we really have to fight  
for. Whatever stems from true love of self, of  
what our ancestors have been, will be good for us  
and a fine legacy."

- Alice Walker

— HAPPY VALENTINE'S DAY FROM NATANYA —

I want to give a shoutout to all the funky OG's  
on the yard. To my N\*\*\* Interno, Mayhern,  
Afrodesiac, Ivan, Wildboy, and VI Figures, stay  
up and player hatas beware cuz we swingin' on it  
Peace, Sub-Zero

I would like to wish a very special Valentine's  
Day to my one and only Love - Merio  
I Love you, Ebony

Big-up to my bigga ziggaz: Brown-eyes, Ak-  
Rock, General, Big Ra, Da Ricksta, St. Lou, D-  
Nice, Phunky P., and da rest of da real headz.  
Chief (no doubt!)

To da ladiez of 3-North, What's up freakazoids  
(Mona & Vanya), Rhea, and my lady Marketa.  
Megan Gue, what's goin' on! Genaia, where U  
at?!

Chief (no doubt!)

Keta,  
Through thick and thin, we've managed to pull  
through and words cannot express, how much I  
love you!

— HAPPY VALENTINE'S DAY POOKIE! —  
Your Chief

To all the fine brothers on campus, hope you  
have a great Valentine's Day, and don't forget  
about those who have none to share it with.  
Lisa B.

I'd like to give a Valentine's Day shoutout to  
all the people who hold a space in my heart.  
Donita H.

Whatcha no good? Gimme whatcha got. Fresh  
cooked fish.  
Lady D.

To the only two women who could have been  
my Valentine, but missed out...Delicious &  
Bambi.

Joe Salley

I want to say what's up to all the brotha's in 5F  
(you too Darren!). Happy Valentine's Day to all  
of you & Remember: treat your woman right &  
they won't do U wrong.

Your "nutty" buddy,  
Dee

Joe Salley is so groovy!

Me

What's up tp all my girls; Eb, trickey D, and K-  
Dawg. Much love to you for supporting me. Mile  
away shoutout to J-Dawg, keep ya head up girl!  
Mari

"Black love is in us and above us and beneath  
us and all around us. It has always existed. It is  
perhaps the only reason black people survived in  
this lane."

— HAPPY VALENTINE'S DAY —